

CHAPTER7

HISTORY OF ISLAM

Meaning of the concept of jahiliya period (Pre-Islamic Arabi)

Pre-Islamic Arabia refers to the period before the prophet Muhammed (P.B.U.H) started preaching Islam. This period was characterized by acts of **Jahiliya** which means the age in which ignorance, barbarism, darkness from Allah's guidance were witnessed in the Arabian Peninsula before the introduction of Islam.

The lives of the Arabs can be discussed in the following areas: Religious, social/moral, economic and political.

1. Religious Conditions

The following religious groups and worship practices prevailed in Arabia during the pre-Islamic era;

- a **Idolatry (Idol worship):** They used to carve idols from wood and stone which they used to worship, offer sacrifices to them and sought their blessings and guidance. There were 360 idols in Makkah alone. The leading idols were Al –Lata, Uzza, Manata and Hubbal.
- b **Christians:** These were the followers of Prophet Issa (A.S) who settled at Najran and followed the teachings of the Injil.
- c **Magians:** These were the people who worshipped fire who originated from Persia.
- d **Hanifs or Hunafaa:** These people worshiped and believed in one God as they embraced the teachings of prophet Ibrahim and Ismail. Most of them accepted Islam when the prophet started preaching.
- e **Judaism:** These are the Jews who followed the teachings of the Taurat which was revealed to prophet Musa (A.S) They mostly dwelt in Yathrib and Khaybar.

2. Social and moral conditions

During pre-Islamic Arabia, the following social conditions were evident:

- a The Arabs engaged in leisure activities such as drinking, intoxication.
- b Gambling was the daily routine. They used to gamble and bet even using their wives.
- c Women were denied their rights such as inheritance from their parents and husbands but instead were inherited as property and when a man died his son would inherit all his wives except his own mother.
- d The weak people and the orphans denied their rights, they were mistreated. For example, they were beaten without any reason or denied food and sometimes they lost their inheritance.
- e Fornication and adultery were the order of the day. For example:
 - A visitor may be welcomed and shown respect by given someone's wife or daughter to spend a night with.
 - Prostitutes used to hang the flags to advertise their business.
 - A winning army could be offered girls to enjoy with them.
 - They were also forced to marry more than one husband (polyandry).
 - Some women were subjected to rape.
- f Murder and blood avenging were on their rampant rate. There were several civil wars between different clans to avenge for a murder of one of their clan member.
- g Superstition and believing on bad omen was part and parcel of their lives.
- h Baby girls were buried alive for fear of poverty.
- i Women were taken as articles of trade as they could be sold and be exchanged with goods in the market.
- j Arabs organized poetry competitions in open places where poems with vulgar language were recited.
- k The Arabs practiced polygamy without any limits and they would marry and divorce women at will.

3. Economic conditions

The following are some of economic conditions that prevailed during jahiliya period:

- a) They practiced Agriculture near the oasis where they used irrigation. This was done in areas of Yathrib, Taif and Southern parts of Arabia.
- b) Tourism: Makkah had many historical sites which included the Kaaba. People from several parts of the world toured those sites making the Arabs earn profit.
- c) Nomadism: Arabs moved in the desert with their animals in search of water and pasture.
- d) Barter trade: They used to exchange goods with goods.
- e) They were hunters and gatherers. Those were near forests they used to hunt animals and gather the wild fruits.
- f) They conducted carving of different items such as stones and wood carving.
- g) They practiced blacksmithing as a source of earning a living.
- h) Ribaa (usury): They used to take interest over money lending, loans, money banking, money saving, property leasing and renting.
- i) They used to practice Ghush in their trade.
- j) They used to practice slavery. Human beings were used as commodities of exchange in trade.

4. Political Conditions

The following are some of the political conditions that prevailed during pre-Islamic period:

- Existence of decentralized system of government: Arabia did not have a centralized government.
- There was a chieftainship political system where each tribe was led by a tribal chief basing on merits and age.
- The Bedouins who were in the desert led an independent life under tribal leaders.

- In some of the parts, there were Kings who ruled their subjects.

LIFE HISTORY OF PROPHET MUHAMMAD (P.B.U.H)

THE PROPHET'S LIFE IN MAKKAH

a). Birth and childhood life of the prophet Muhammad (P.B.U.H)

Prophet Muhammad (P.B.U.H) was born on 12th of Rabiul-Awwal in Makkah in the year of elephant. He belonged to the Banu Hashim clan of the Quraish tribe. The prophet's father is Abdullah Ibn Abdul Mitalib. He died a few days before the prophet's birth in Madinah while he was coming from a business journey in Syria.

His mother is Amina binti Wahab of the Banu Zuhra clan of Madina. She died on the return journey from Madina where they had gone to visit the grave of the prophet's father at a place called 'Abwa' when he was six years old.

He was entrusted to a Bedouin woman called Halima Bint Dhuib of Bani-Sa'd, for his upbringing. It was the practice of the Arabs to send their children to the country-side so that they would grow up strong, healthy and learn the refined language of the Bedouin. He lived with the Banu Sa'd clan for four years before his mother took him back under her care.

After the death of his mother, he was raised by his paternal grandfather 'Abdul Muttalib who died two years later.

The orphaned Muhammad (P.B.U.H) started to be taken care by his uncle Abu Talib who showed him affection even more than his own children.

At the of 12 years, he accompanied his uncle for trade caravan to Syria (Sham). It was during this journey that they met with a Christian monk by the name Bahira who noticed the seal of prophet hood below the shoulder of Muhammad (P.B.U.H). He advised his uncle to take great care him and to take him back to Makkah.

b). Muhammad as a young man

The following are some of the qualities and duties that Prophet Mohammed used to do when he was still a teenager:

- As a young man he worked as shepherd by looking after his uncle's herds.
- He never indulged in bad habits like dancing, drinking alcohol, gambling and other social evils of that time.
- He liked sitting in the circles of the elders and listening to their discussions to gain wisdom.
- Muhammad was popularly known as 'al-Ameen' for his unimpeachable character by the Makkans and visitors alike. The title Al-Ameen means the Honest, the Reliable, and the Trustworthy, and it signified the highest standard of moral and public life.
- He never worshiped idols or any other being saves Allah. He used to worship through the *Millatul-ibrahim*.
- He was a very professional to trade. He used to join the trade caravans that were planned by his uncle and thus he got experience.
- He fought in protecting the rights of the weak and unfairly oppressed in the society.

c). Second trip of the prophet Muhammed (P.B.U.H) to Syria and his Marriage to lady Khadija binti Khuwaylid

Upon hearing of Muhammad's good character, Khadija Bint Khuwaylid, a rich merchant widow, asked Muhammad (P.B.U.H) to take some merchandise for trade to Syria.

Mohammed accepted khadija's request and took the caravan Syria, being accompanied by the faithful slave of Khadija-Maisara.

In this trip Khadija realized that Muhammad had brought more profits than she had been getting previously.

Lady Khadija sent her friend Nafisa with a word of marriage to Muhammed who later consulted his uncle Abu Talib on Khadija's matter.

He accepted the proposal and requested his uncle to discuss the matter with Khadija's uncle Umar ibn Asad. Then the marriage was solemnized. At that

time, Khadija was twice widowed and forty years old, while he was 25-years old.

They got six children; four daughters and two sons. His first son Qassim died at the age of two. His second son Abdullah died in infancy. The four daughters were: Zainab, Ruqayyah, Umm Kulthum, and Fatimah (R.A).

d). Rebuilding of the Ka'aba

After the destruction of the ka'abah by floods, the Qureysh decided to renovate it.

A dispute of who would have the honor of replacing the black stone (*hajarul-aswad*) in its original place in the main corner of the ka'abah occurred.

In order to avoid blood shedding, the Qureysh leaders agreed that the one who would replace the *hajarul aswad* would be the first one to manage to enter the kaabah.

The prophet (P.B.U.H) who was at the age of 35-years old was the one who happened to be the first person to enter the mosque.

They all agreed and say "we appreciated to find the most trustworthy (al-amin) to be our leader"

The prophet asked them to place the Blackstone on a piece of cloth, and then instructed that the leaders of each clan should hold its sides and lift it to its place.

Then he took it and placed it to its place by himself. This event made them happy and left them with a great surprise with his most wise decision.

e). Muhammed as a prophet (Baath and first revelation)

The prophet Muhammed (P.B.U.H) felt disturbed when he observed his people worshipping objects without souls. Therefore, He used to go to the cave Hira at Jabal Nur (Mt. Nur) in the outskirts of Makka for meditation. He would stay there for a number of days before going home. This practice continued and became part of his program.

One night during the month of Ramadhan, at the age of forty, while in the cave, Jibril (S.A) came in human form and told him, "I am Jibril, and you are Allah's

messenger ...” Then he told the prophet, “Read!” The prophet answered him, “I cannot read,” Jibril squeezed him hard and repeated the same words three times while the prophet gave the same answer. On the third time the prophet asked, “What shall I read?” Jibril read him the first five verses of *suratul- ‘Alaq*. **[Q: 96:1-5]**

Muhammad repeated the words until they permanently stuck in his memory before the disappearance of Jibril (A.S). These verses marked the first revelation of the Quran that would continue for the next 23 years of his life.

After the sudden disappearance of Jibril (A.S), he could still re-visualize him and could recall the words. Because of fear and shock he could not stay in the cave, so he went back home while still having this vision in his mind.

At home he related what had happened to Khadija. She had a strong belief that her husband could neither be injured nor harmed by evils and spirits because of the record of virtues that he practiced. He was quite depressed by the occasion. More often he would see Jibril in his vision wherever he was and he would tell Khadija, “**dathiruni** i.e. cover me up.”

There was a duration in which the revelation paused after the first verses of *Surat ul Alaq* this period is known as **Fatra**. After a while Jibril appeared again, and this time with the first seven verses of *Suratul-Mudathir*. **[Q: 74:1-7]**

This was an indicator of a turning point to the life of Prophet Muhammad (P.B.U.H) from an ordinarily viewed Muhammad of the Banu Hashim clan, to a globally esteemed and divinely distinguished role model and the last prophet in the service of Allah (S.W.T).

EARLY MUSLIM COMMUNITY

a). The secret preaching and first converts to Islam

After receiving Wahyi, the prophet’s mission was to preach Islam to the entire Ummah. It was his obligation to preach the oneness of Allah to the Quraish who were unbelievers and practiced polytheism. The prophet started preaching in secret and mostly to his family members and close friends.

He managed to get a few followers who accepted to convert to Islam. Among the very first people to convert included

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|---|---------------------------------|
| 1. Khadija Binti Khuwaylid (prophet's first wife) | 2. Ali bin Abi-Talib (R.A) |
| 3. Abubakar Assidiq (R.A) | 4. Zaid bin Harith (R.A) |
| 5. Uthman Bin Affan (R.A) | 6. Sa'ad Bin Abi Waqas (R.A) |
| 7. Zubeir Bin Awwam (R.A) | 8. Talha Bin Ubaidullah (R.A) |
| 9. Abdurrahman Bin Auf (R.A) | 10. Abu Ubeidah al-jarrah (R.A) |

b). Public Preaching by the prophet Muhammed (P.B.U.H)

After three years of preaching the religion in secrecy nearly forty people had converted to Islam and accepted to follow the Islamic teachings. Allah (S.W.T) commanded the prophet (P.B.U.H) to preach to the people openly and warn them against polytheism.

After the prophet was commanded to preach openly, he gathered the Makkan people at Mount Safa and addressed them on the Oneness of Allah (S.W.T). The Prophet thus said, "If I were to tell you that there were some horse men in the valley planning to raid you, will you believe me?" They said: "Yes, we have only witnessed the truth from you." He said, "I am a Warner to you before a severe torment."

Although the people had known the prophet as a very honest person, they refused to accept him as a prophet. His own uncle called Abu Lahab cursed the prophet by telling him, "May you Perish this day. Have you called us here for such a thing, that you made us to gather here?" Allah was angered by Abu Lahab's remarks on the prophet (P.B.U.H) and He revealed Suratul- Lahab. In this surah, Allah the Almighty condemned Abu Lahab together with his wife.

PERSECUTION

Meaning of the term persecution

Persecution refers to the subjection of pain to an individual or group of people in order to discourage them from carrying out their endeavors.

Reasons why the Quraish persecuted the Early Muslim Community

The following are some of the reasons as to why the Qureysh persecuted the early Muslims

b). Methods of persecution which were done towards the prophet (P.B.U.H)

- The prophet was pelted with stones and mud as he walked in the streets of Makka.
- Ummu-Jamil Bint Harb, who was Abu Suffiyyan's sister and the wife of Abu Lahab, used to tie bundles of thorns with ropes and place them on the prophet's path.
- UmmulJamil recited the following words of disrespect;" We have disobeyed the dispraised one, rejected his call and alienated ourselves from his religion."
- Uqbah bin Abi Mu'ait put the intestines of the camel on the shoulders of the prophet while he was in Swalat.
- Qureysh of Makkah used to laugh at the prophet wherever he passed by them.
- They called the prophet a mad-man and the most insane person in the world.
- They called the prophet a cursed man because he could bear a boy child who could survive his infant age.
- They twisted the neck of the prophet with a piece of cloth until he was really strangled.
- They called the prophet witchcraft and attributed him as future teller.

c). Methods of persecution which were done towards the early Muslims

Each of the leaders among the Quraish began persecuting any one in their clan who was following Islam. They used various methods among them were the following:

- Abu Lahab forced his two sons who had married Ruqayyah and Ummu-Kulthum (daughters of the prophet) to divorce them.
- The Makkan's used to rebuke the Muslims and abuse them whenever they saw them.
- The Quraish barred the prophet and the Muslims from offering prayers in the public and in the Ka'aba.
- Some companions of the prophet like Bilal bin Rabah and Ammar bin Yassir were tied on donkeys and dragged through the town in the scorching sand.
- In other cases, iron armors were put on the companions who would then be left in the hot sun to fry. This happened to Bilal bin Rabah.
- Female slaves like An-Nahdiyah and Zanirah were mistreated by their masters and denied food for embracing Islam until Abubakar paid for their freedom.
- Khabbab bin Al-Arath, who was a slave would be dragged by her hair, and her neck was twisted then she was thrown into the fire until her back was burnt.
- Muslims were also killed cruelly. Summaiya was bayoneted with a red-hot iron by Abu Jahal until she died.
- Ammar and his parents were forced to repeatedly lie on burning sand as they were severely beaten mercilessly.
- Bilal bin Rabah was severely beaten by his master Umayyah bin Khalaf. He would be dragged through the streets on bear chest. A heavy stone was placed on his chest to force him to denounce Islam.
- Uthman bin Affan used to be wrapped in a mat of palm leaves then fire would be set under him.
- Mus'ab bin Umair was denied food and water by her mother and when she saw that he was not ready to denounce Islam, she expelled him from her house.

d). Reasons why the Qureysh opposed the teachings of the prophet (P.B.U.H)

1. They thought that the prophet was after worldly wealth and glory. Therefore, wanted to offer him a great treasure, to make him a king or marry him the most beautiful lady in Makkah.
2. The teachings of the prophet were against their traditions and cultures such as ribaa, gambling, adultery and fornication, slavery, burying of infant girls and consumption of alcohol.
3. The prophet preached about tawheed (oneness of Allah) which was against their belief of idol worshipping. They felt that their ancestors were abused and insulted.
4. They considered that the prophet as a cursed one because he could bear a male child to survive. They all died at their infant stage.
5. They felt that a new religion (Islam) could be revealed to the most prominent and rich people of Makkah instead of Muhammed.
6. They felt that the Islam was giving rights to women who they considered as the most inferior people and mere property of the society.
7. Islam talked about the equality and brotherhood of mankind yet the Qureysh considered themselves as superior race.
8. They considered the prophet as insane. Therefore, his religion was out of insanity.

MIGRATION TO ABYSSINIA (ETHIOPIA) 615 C.E

a) Description of the event of hijra to Abyssinia

Islam was getting many converts day by day despite the torture they got from the Quraish. When the persecutions became unbearable to the newly converted Muslims, the prophet (P.B.U.H) advised them to migrate to Abyssinia. It was a Christian King called Negus (Najash Ash-ham) who was known for his tolerance and knowledge about religious issues, justice and was very hospitable.

14 men and 1 woman sneaked through the rough desert and fled to Abyssinia. Each day the number of the asylums gradually increased. The prophet (P.B.U.H) was left behind to propagation of Islam. The Makkans were infuriated by the news of the Muslim's migration to Abyssinia. They sent delegations to the court of King Negus to ask him to hand the Muslims back to them.

King Negus was a good listener, wise and just. He listened to both parties and disapproved the Quraish allegations against the Muslims and gave the Muslims freedom of staying in Abyssinia for as long as they would not interfere with the peace.

b) How did Jaafar convince the King Najash to give the Muslims asylum

As the leader of the Muslims who migrated to Abyssinia, Jaafar bin Abi Talib convinced the king to give them asylum by saying:

"We lived in ignorance and barbarism. We worshipped idols and lived in unchastely. We ate bodies of dead animals. We spoke lies and committed abominations. We disregarded all human feelings. But Allah raised up among us a man who is truthful, honest, well-nurtured, and well-known to us. He called us to tawheed. He instructed us to offer prayers and give charity. He encouraged us to be merciful and regard the rights of neighbors, orphans and rights of everyone. For this reason, our people have raised against us. They have persecuted us in order to make us leave the true religion".

c) Results of the Muslims migration to Abyssinia

The migration was a sigh of relief for the Muslims and the following were the results:

1. Muslims lived peacefully in Abyssinia for many years.
2. There was intermarriage between the local Abyssinians and the Muslims.
3. Many Abyssinians converted to Islam at that time. Therefore, Islam got known outside Arabia.
4. Muslims started to Trade with the people of Abyssinia and thus trade flourished in Abyssinia.

5. Muslims were welcomed and hence were able to practice their faith freely and peacefully.
6. The disappointed Quraish decided to look to intensify their persecutions against the prophet and the Muslims who had been left in Makkah.

THE BOYCOTT OF BANU-HASHIM

a) Description of the Boycott of Banu-Hashim (617-620 C.E)

The pagans were not happy to see the Banu Hashim protecting the Prophet. In their struggle to get rid of the prophet they met at a place called Wa'di-l Muhassab, an oath was taken and an agreement written by Bagheed bin Amir bin Hashim was signed. The agreement was attached at the Ka'aba. It contained the following rules:

- The other Arab tribes should not conduct any business dealings with the Banu-Hashim.
- No inter-marriage was to take place between them and any other tribe.
- There should be neither social relations nor interactions like visiting them.
- There should be no communication whatsoever.
- The Banu-Hashim should not enter the Kaaba.
- Food and water supply was not allowed to reach them.

Banu-Hashim and the sympathizers of the prophet were confined in a mountainous valley known as Shi'b Abu Talib which was hostile for human habitation. This lasted for a period of 3 years.

As time went by, the Makkans developed mixed feelings and some started sympathizing with their expelled kinsmen. A special group was formed to campaign for abolishing the agreement. Abu Jahal was consulted several times but he refused. The prophet cursed him and his hand got paralyzed.

After a hot argument, it was discovered that the whole piece of paper on which the agreement had been written had been eaten by ants as predicted earlier by the prophet Mohammed

(p.b.u.h)

The boycott was therefore, lifted and the Muslims were allowed to come back to Makka.

b) Circumstances that led to the Boycott of the Banu-Hashim

The following are the circumstances that caused for the boycott of Banu-hashim:

1. Failure of the Makkans to convince the newly converted Muslims to go back to their old religion.
2. Failure by the Makkans to bring back the Muslims from Abyssinia.
3. Islam was against the Makkans religion (idol worshipping).
4. Makkans were alarmed by the increasing number of Muslims.
5. The Makkans failure to stop the prophet from preaching Islam.
6. Failure of the Makkans to persuade Abu Twalib, who had persistently promised to protect the prophet, to stop his nephew from preaching Islam.
7. The Makkans were alarmed by the conversion of Hamza and Umar bin Khattab to Islam.
8. Islam was rapidly spreading beyond Makka e.g Abyssinia.

c) Effects of Boycott of the Banu-Hashim

The following were some of the effects of the Boycott of Banu-Hashim:

1. It resulted in the death of Khadija and Abu Twalib who were the strong pillars of the prophet
2. Spread of Islam came to a stand still for sometime in Makka due to lack of communication and interaction between the Muslims and other members of the community.
3. The Muslims suffered economic hardships. They had no one to exchange commodities and transact business with.
4. It inflicted mental torture to the prophet and the Muslims were psychologically affected.
5. The Muslims became weak due to hunger and starvation.
6. Others became seriously sick while others died.

7. The attention of the prophet was diverted from preaching to attending to the welfare of the Muslims.
8. It restricted the prophet's audience to outsiders since they would not move outside the cave.
9. It strengthened the prophet's determination to continue with his mission.

The Year of Sorrow (A'm-ul Huzn)

This is the year when prophet (P.B.U.H) lost two pillars of his support; that is, his dearest wife Khadija who gave him financial and moral support, and his uncle Abu Twalib who always protected him from the malice of the Quraish.

A trip to Taif

The prophet decided to go to some other places where he might get attention of his audient to listen to his message. He went to Taif accompanied by Zeid bin Harith. The people of Taif proved to be more hostile than those of Makkah. They sent street boys to him pelting him with stones and driving him outside Taif.

He was badly mistreated, mocked and injured. But he did not curse the people of Taif. However, he prayed for them to be guided by the Almighty Allah, hoping that their upcoming generations would believe in Islam.

THE JOURNEY OF ISRA-WAL-MI'RAJ

Meaning of the term Israai and mi'raaj (620 C.E)

The term **israai** literally means a night journey. Technically, it is the famous miraculous night journey embarked by the prophet (P.B.U.H) escorted by Angel Jibril (A.S) from Makkah to Jerusalem in Masjidul Maqdas. On the other hand, **Miiraaj** literally means a ladder and technically, is the Ascension of the Prophet (P.B.U.H) from Jerusalem (Baitul-Maqdis) through the space to the seventh heaven.

a) Reasons for Israai wal Mi'raaj

The following are the causes that led to the episode of israai wal miiraaj:

- Allah wanted to console the Prophet (P.B.U.H) from the hardships he had been experiencing from the Quraish in terms of persecutions, for instance: Mistreatment of the prophet by the non-believers, the boycott of banu-hashim, Death of some Muslims in persecution, Death of his uncle Abu-Talib and his wife Khadija.
- Allah (S.W.T) wanted to give the prophet (P.B.U.H) an opportunity to experience His great power and Might so as to fill his heart with full confidence, belief, faith and reliance on Him.
- To prepare the prophet (P.B.U.H) for the great mission that was ahead of him such as migration (Hijra) and the everlasting confrontation with polytheism (Kufr).
- To give the believers hope and courage to look forward to better days ahead from their noble religion of Islam.

Some events which took place during the night of israi-wal-miiraaj

The following are events which took place during the night of Israi-wal-Miraaj:

- The five daily prayers were commanded and given to the prophet (p.b.u.h).
- The prophet led a congregational prayer of all the prophets in masjidul-aqswa in Jerusalem.
- The prophet was taken from Makkah to Jerusalem (israai).
- The prophet's ascension to the seventh heavens.
- The prophet was shown different types of punishments that are rewarded to various sinners.

Significance of Israai wal Mi'raaj

The following are importance of Israa-wal-Miraaj:

- It signified that prophet Muhammad (P.B.U.H) was the leader of the two Qiblas, that is, BaitulMaqdis and Masjidul Haraam in Makkah.
- It showed that prophet Muhammad was a true successor of the messengers before him.

- Prophet Muhammad was declared as the leader (Imam for the generations to come).
- It pre-ordained that Islamic religion was to stay up to the end of time (Yaumul-mahshar).
- It clearly indicated the finality of prophet Muhammad (P.B.U.H)
- It distinguished between the true believers and false ones. Some Muslims denounced Islam after the episode of Israai & Miiraaj when Abu Jahal doubted about the journey, the prophet (P.B.U.H) confronted them in the morning with facts about his whole journey.
- It clearly strengthened the faith of Abu Bakr who was the first to believe in the prophet when he came back.
- It signified the position and the status of Masjid Aqswaa to Muslims and as the gateway to MajidHaraam.
- It shows the prominence of Swalat and its position in a Muslims life. It was in the journey of Miiraaj that the prophet was given the five daily prayers.
- The journey highlighted the penalties for certain social evils in the society such as backbiting, fornication (Zinaa), denying orphans their wealth, those who desist from paying Zakat; among other evils.
- The journey underscored the importance of Masjid Aqswaa as a holy or sacred trust to all Muslims and it is their religious obligation to guard it from any form of destruction.
- It signifies how Allah honors the prophet by bestowing upon him such a miraculous journey.

THE PROPHET'S MISSION IN MADINA (YATHRIB)

Beginning of the Muslim Mission

Yathrib was inhabited by the Arab tribes of Aws and Khazraj as well as certain Jewish tribes. The two tribes of Aws and Khazraj used to visit Makka during the pilgrimage season and also to attend to business affairs. The prophet (P.B.U.H) used to preach to every group that came for pilgrimage or for business in his

quest to present Islam to them. It was during these visits that he met with six people from the tribe of Khazraj who accepted Islam.

The prophet then asked them if they would support him in propagating Islam in Yathrib as his base. Due to the clashes between Aus and Khazraj, this group agreed with the prophet on people who would go and preach the message of Islam and peace to the other tribes in Yathrib. They requested the prophet to postpone this request till the following year.

At the end of the year, they returned to Makka with a group of ten Khazrajites and two Aws. They agreed to meet the prophet at the valley of Aqaba which is in Mina. The Yathribites then came into an agreement with the prophet, known as the first covenant of al-aqaba.

Terms of the First Covenant of Al-Aqaba (621C.E)

The following are the major terms of the first covenant of Aqaba:

- i. They should adhere and worship the absolute One God.
- ii. They should abstain from evils, such as stealing, killing and adultery.
- iii. They should not bring any false charges, alter, slander and fought for falsehood.
- iv. They should obey the laws of Allah (SWT) and His prophet.

After their discussion, the prophet sent Mus'ab bin Umair and Abdullah bin Umm Makhtum with them, to teach the Yathribites more about Islam. When these people returned to Yathrib, they propagated Islam to such an extent that Islam was the only topic in every home.

At the next pilgrimage, Mus'ab returned from Yathrib with a party of 72 people. They met with the prophet and his uncle Abbas at Aqabah and made **the second covenant of Al-Aqabah**. That is: They offered protection upon the prophet and invited him to migrate to their city.

Importance of the two covenants of Al-Aqabah

The following are some of the significance of the two covenants of Al-qabah:

- a) They opened the road to Islamic success.
- b) They gave the Muslims a city of their own.
- c) They made it possible for Muslims to escape the persecutions by the infidels of Makkah.
- d) They enabled the Muslims to have a peaceful place where they were able to worship without fear.
- e) They offered a grand opportunity of protection for the prophet and gave him a stable and secured shelter.
- f) Islamic culture got spread to other parts of the world outside the Arabian Peninsula.
- g) The covenant paved a way for the consolidation of Aws and Khazraj to the unbreakable solid Islamic brotherhood.
- h) The two pledges have been responsible for bringing to an end of the Makkan religion.

Circumstances that led to the migration of Muslims to Yathrib

- The persecution and torture by the Makkan Qureysh reached an unbearable state. Therefore, Muslims had to flee and look for a secure place.
- The prophet was looking after an area where Islam could get a good reception.
- The failure in Makkah and Taif to accept Islam made Muslims to perform Hijra to Madina.
- The long enmity between Yathrib inhibitors agitated for the looking for a peace-maker and they considered the prophet to do so.
- Allah commanded the prophet and the Muslims to migrate to Madina. Therefore, they had to be obedient to Allah.

- The two covenants of Al-Aqaba which presented assurance of the society to the prophet and Muslims passed the way for migration.

Migration (Hijra) of the Prophet (P.B.U.H) to Madina

a). Description of the prophet Mohammed's migration

The Quraish sensed more danger when they realized that over one hundred Muslim families had already settled in Madina. They were afraid that the Muslims would join forces with the two tribes in Madina i.e. Aus and Khazraj and become very powerful. Therefore, they called for a meeting at Dar- un Nadwa to discuss measures that would be taken against the prophet. In the meeting, the following three suggestions were put forward:

- i. The prophet should be tied in chains and imprisoned behind strong bars.
- ii. The prophet to be banished from Makkah.
- iii. The prophet to be eliminated by way of murdering him.

After a long discussion, they all agreed on Abu Jahal's advice that the prophet should be killed. In order that no single person or clan could be blamed, they chose one man from each of the twelve tribes to participate in the murder.

However, Allah had already informed the prophet about the evil plan of the pagans and through Angel Jibril He instructed him to migrate to Madina the same night they had plotted to kill him. He therefore, asked Abubakar to prepare for their departure.

Meanwhile, the prophet's house had already been surrounded by a number of youth from the various tribes of the Quraish. The prophet asked Ali (R.A) to stay behind and lay on the prophet's bed and in the morning return all the valuables that had been kept under the custody of the prophet to their owners.

The prophet then emerged from his house and flung a handful of sand in the direction of the pagans while reciting the opening verses of Surat Yasin. This resulted in them falling asleep and they did not see the prophet leave for Abubakar's house.

They then emerged from the backdoor of Abubakar's house and headed towards the cave Thaur. They entered and hid in the cave. The prophet immediately went to sleep because of the long journey they had gone through. He was woken up by the tears of the Abubakar who was feeling pain because he had been stung by a poisonous insect (snake). The prophet then immediately used his saliva to apply on Abubakar's foot and the pain stopped immediately.

The Quraish leaders were very upset upon learning that the prophet had escaped and left Ali on his bed. They dispatched search parties all around Makka and promised a hundred-camel reward for whoever captured the prophet dead or alive.

They even employed a Bedouin fortune teller who had the skills of tracing footsteps. He trailed the Prophet and Abubakar until he reached the entrance of the cave of Thaur. Abubakar was afraid that they might be caught but the prophet comforted him by reminding him that Allah was with them.

Allah hid them from being seen by the pagans when he inspired a spider to weave a web across the entrance of the cave. Furthermore, a pigeon laid an egg at the entrance by the will of Allah and then a nearby tree bent its branches until they covered the entrance into the cave.

Finally, the group carrying out the search with the advice of Umayyah bin Khalaf left the place without entering the cave after arguing that there were no signs of anyone having gone into the cave.

This miracle of the cave teaches us that:

- Islam is the true religion chosen by Allah(S.W.T)
- Muslims should always rely on Allah (S.W.T) for their protection.
- All creations obey the command of Allah (S.W.T).

They remained hidden in the cave for 3 days. During this period Abdullah ibn Abubakar used to update them at night with the news of Makkah while Asma bint Abubakar brought them food.

By the end of the 3 days, the Makkan troupes had already given up their search. On the fourth day, the freed slave of Abubakar (Abdullah bin Arifeet) brought

them the two camels that had been bought by Abubakar. And he guided them through a secret route to Madina.

Along their way they met with suraqa who tried to stop them, but he failed after several attempts. The legs of his camel sunk into the ground. He apologized to the prophet Mohammed and he was set free. He let them go. The prophet and his friend abubakar arrived at Qubaa safe.

b). The prophet's arrival at Quba

The Muslims were eagerly awaiting the prophet's arrival. Therefore, he was received warmly at Qubaa. The prophet was then hosted by Banu Aws. He remained at Quba for a few days in which the Muslims constructed the first mosque called 'Masjidu-Taqwa.' The prophet participated with other Muslims until the mosque was completed. Ali (RA) joined them while they had camped at Qubaa.

c). Arrival in Madina

The prophet and the Muslims set out for Madina on a Friday of Rabiul Awwal 622 C.E. The Muslims woke up early awaiting the arrival of the prophet (P.B.U.H). As he entered the city his camel was surrounded by excited Ansaar as they called out Takbeer in joy.

Each of the families tried to tag at the camel's reins so that it would stop at their homes. The prophet thus said, 'Leave the camel as it is, for it is guided by Allah.' Finally, the camel sat down in the home of Abu Ayub Khalid Al Ansaari in an area inhabited by Banu An-Najjar. He stayed in this home until a house was built for him. The people of Yathrib agreed to change its name to **Madina tun Nabi** (the city of the prophet) or **Madinatul Munawwara** (The city of light).

d). The miraculous events that took place during the Hijra of the Prophet Muhammed (p.b.u.h)

- The episode of Suraqa.

- The snake's bite of Abubakar Assidiq and its Healing by the saliva of the prophet (P.B.U.H).
- The miraculous milk production of the weak goat of Ummu-Maabad.
- The landing of the Camel at Abu-Ayub Khalid Al-answar' house as a guidance from Allah.
- The weaving of a web by the spider at the entrance of Jabal-Thaur.
- The laying of eggs by the pigeon at the entrance of Jabalu-Thaur.
- The bending of tree to cover the entrance of the jabalu-Thaur.

e). The measures undertaken by the prophet (p.b.u.h) in preparation for Hijra to Madina

The following are some of the things that the prophet put them on consideration while preparing for migration to Madina:

1. He instructed the sahabas to sneak out secretly under the cover of darkness to Madina.
2. He instructed the sahabas to leave in small groups so as not to be noticed.
3. Instructed Ali ibn Abi-Talib to sleep in his bed so as to confused the Qureysh and surrender back the peoples' treasures.
4. He hired a person who was well versed with the desert to guide him and Abubakar to Madina through a secrete way.
5. He prepared Asmaa the daughter of Abubakar to be bringing them food while in the cave.
6. He sent a spy Abdallah bin Abubakar to bring him news of the Qureysh while in the cave.
7. He made plans to hide in a Cave Thaur for three days so as to trick the Qureysh which worked well for him.
8. He planned well on the route to take, distance to be covered by a day before embarked on his journey.
9. He signed the covenants of Aqaba with the Yathribites who pledged to offer him a shelter and protect him against the Qureysh.

f). Differences between Abyssinia Migration and Madinah Migration

The following are differences between the Hijra to Abyssinia and the Hijra to Madina:

- a) Hijra to Abyssinia was made to a just King Al-Najash who happened to be a non-Muslim while that to Madina was to join the other Muslim brothers.
- b) The prophet (P.B.U.H) joined the Muslims in migrating to Madina while the hijra to Abyssinia the prophet did not accompany them but rather were led by Jaffar bin Abi-Talib.
- c) The number of the Muslims who migrated to Abyssinia was just around 100 while more than 300 families migrated to Madina.
- d) The hijra to Abyssinia was temporary while that to Madina was a permanent one.
- e) Before the migration to Madina, emissaries were sent by the prophet while none were sent for the migration to Abyssinia. Musab ibn Umayr was sent by the prophet to Madina in advance.
- f) Muslims travelled in small groups and individually during the hijra to Madina while they had to travel as one group to Abyssinia.
- g) The migration to Abyssinia came much earlier than the migration to Madina. Hijra to Abyssinia was in the year 615 AD while the hijra to Madina was in 622 AD.
- h) The security of the Muslims in Abyssinia was secured by the intervention of Jaffar bin Abi Talib while the security of the prophet and Muslims in Madina was secured by divine intervention e.g the miracle of the cave.
- i) Muslims had to ask for asylum to stay when migrated to Abyssinia while they had a prior invitation by the Muslim yathribites to migrate to their city (Madina).

The tasks performed by the prophet Muhammed (p.b.u.h) as soon as he arrived in Madinatul-Munawwara

Upon arrival in Madina, the prophet had the following tasks to perform:

i. Construction of a Mosque

Abubakar purchased a piece of land on which the prophet's camel had rested when they first arrived in Madina. It belonged to two orphans who had decided to give it free of charge but the prophet insisted that they had to be paid. The construction of the prophet's mosque began immediately while Muslims taking up various tasks.

The prophet actively took part by carrying bricks as he recited various verses of the Quran and Dua. One of the duas he said was, "O Allah! No bliss is there but that of the hereafter I beseech you to forgive the immigrants and the helpers." The mosque was completed by an additional two rooms to accommodate his family, and a place was also reserved to cater for the homeless.

ii. Rehabilitation of the Muhajirun from Makkah

It was the main test of the prophet in ensuring that Islamic brotherhood was going to be established. The Ansaar had been taking care of the Muhajirun who left most of their belongings in Makka. The prophet united both the Ansaar and Muhajirun and they were to continue sharing their wealth. This was a very unique and historical bond and it came to be referred to as '*Muwakhaat*'.

iii. Fostering Unity among the Tribes of Madina

The prophet had an important task of regulating the lives of all the citizens of Madina who included the Jews, Christians, the pagans, the two Arab tribes of Aws and Khazraj and the Ansaar and Muhajirun in order to foster unity and harmony.

Relationship between the Ansaar and Muhajirun

The following are ways through which the ansar and muhajirun interacted to each other:

1. The Ansaar and Muhajirun were united by the bond of Islamic brotherhood.
2. The Ansaar showed charity by sharing their wealth with the Muhajirun.
3. The Ansaar adopted Muhajiru into their homes and provided them with basic needs.
4. They even built houses for others.

5. Some found jobs for them to do on the plantations.
6. Others gave the Muhajirun in support in starting their own businesses.
7. Each muhajirun was paired with an answar.
8. They prayed and propagated Islam as united front.
9. They formed an alliance and unity of purpose against any external force and aggression.
10. Both accepted the prophet as their spiritual and social leader.

THE MADINAN CONSTITUTION

a) Description of Madinan Constitution

A constitution can be defined as a law determining the fundamental political principles of a government or an organization aiming at harmonizing the operations of the members of the society.

The Madinan constitution therefore, was an agreement between the Muslims and the other Arabian tribes in Madina, the Jews, Christians and Polytheists to regulate relations and ensure peace between all of them.

It was a written agreement and the first political agreement between Muslims and non-Muslims whose principles were based on the Quran and Sunnah. It's also the first constitution and the greatest political document ever known in History.

b). The major terms of the Madinan Constitution

The Madinan constitution had its own terms as follows:

- a) A believer shall not kill another believer; neither supports an unbeliever against a believer.
- b) Ansar and muhajirun shall form one group to the exclusion of other groups.
- c) Wherever there is a rebellion or spread of enmities the hand of every muslim shall be against it
- d) Any matter that is not agreed upon shall be referred to Allah and His prophet Muhammed.

- e) The believers are supported by each other and any Jew who follows the believers shall have aid and protection from enemies.
- f) The Jews, Christians, and Muslims would have all the right to profess their religions freely without transgressing the limits of other members of other religion.
- g) None shall go to war without the permission of the prophet but lawful revenge is accepted.
- h) The Jews, Christians, and Muslims shall have equal rights of citizenship.
- i) The Jews and the Muslims each shall be responsible for their own expenditure, but in case of external attack both shall assist each other.
- j) The Jews shall contribute to the war cost as long as they fight alongside the believers.
- k) The Muhajirun shall unite among themselves, pay blood money among themselves and shall ransom their prisoner.
- l) A criminal shall not be given help or refuge by a believer.
- m) Medina shall be sacred, inviolable and peaceful place for all that shall join the treaty.

c). Human Rights Issues in the Madinah Constitution

The following are Human Rights Issues in the Madinah Constitution that are found in the modern charters and worldly current constitutions:

- 1) Right to life
- 2) Right to worship
- 3) Right to citizenship
- 4) Right to speech and expression
- 5) Right to association

Reasons why Madinan Constitution was written

The following are the reasons for the Madinan constitution to be drafted:

1. To ensure that Islam was taught and spread freely in a peaceful environment.

2. To outline principles and ensure establishment of peaceful co-existence between Muslims and non-Muslims in Madina.
3. To summarize all the rights of the Madinn citizens.
4. To safeguard freedom of worship.
5. To safeguard life and property.
6. To safeguard freedom of thought, expression, association and religion.
7. To reduce and even stop territorial and religious wars or conflicts while fostering unity among people.
8. To reconcile different groups and tribes living in Madina.
9. To prepare muslims to defend their religion in any case of any attack so as to provide safe haven for Muslims and non-Muslims.
10. To recognize and confirm the Prophet (S.A.W) as Supreme Leader of all issues basing on religion, political, social as well as ethical and organizer of affairs in Madina.
11. To ensure tolerance to other people's religious practices and beliefs.
12. To create a model Muslims state where Muslims can freely implement the Islamic sharia.
13. To preserve it for future generation.

Importance of the Madinan Constitution

The Madinah Constitution has the following importance:

- a It was an attempt to bring reconciliation of all the tribes and prevent the Madinan tribes from frequent tribal wars.
- b It outlined the principles for establish good relationship between the Muslims and non-Muslims.
- c The prophet's position as the supreme leader and controller of all affairs of Madina as a state and arbitrator of any dispute so as to bring peace was declared.
- d The constitution summarized the rights of all the Madina citizens such as; freedom of speech, thought and worship.

- e It ensured protection of life and property and discouraged all types of crimes like murder, stealing among others.
- f The Muslims and Islam were protected against the plots and conspiracies of the Jews and the hypocrites (munafiquun).
- g It safeguards Islam from the attacks of Makkans by joining all the available forces of Madina.
- h It proved the Prophet as a great leader. He was able to organize Madina and free it from tyranny, tribalism, selfishness and dictatorship.
- i It turned the city of Madina to be a peaceful area by maintaining peace, tranquility and justice.

The challenges encountered by the prophet Muhammed (P.B.U.H) after Hijra to Madina

1. A clan of Khazraj headed by Abdullah ibn Ubayy who had been expecting to take over as a king of Yathrib. He therefore pretended to revert to Islam together with his supporters (Munafiqun). They had not been happy with the prophet's advancement and started causing mischief among the believers.
2. The Jews staying in Madina also opposed the prophet when the verse came directing Muslims to change the Qibla from Jerusalem to Makka. They secretly contacted the Makkan Pagans and started to work against the interest of the Muslims. They also rejected Prophet Mohammad because the messenger they had expected to come was to be from their tribe.
3. There was a shortage of supply of water and food due to over population of the Muslim society.
4. The Quraish started sending troops to kill the prophet and his companions. Therefore, he had to defend Muslims from frequent external attacks.
5. Qureysh interfered with business activities by looting the towns and destroyed the Arab trade in the region by paralyzing all business activities.
6. The problem of accommodating and settling of muhajirun in Madina.
7. There was a shortage of worshipping places for Muslims.

8. The Makkans conspired with the Munafiqun to rebel against the prophet and Muslims.
9. The Quraish went ahead to form alliances with other tribes with the aim of to dislodging Islam and the Muslims.
10. The Quraish leaders spread negative information about the prophet i.e. they said that he was a seeker chased from his motherland in order to discourage people from embracing Islam.

Reasons why Hijra is considered as a Turning Point in the History of Islam

1. The prophet received a warm welcome from the people of Yathrib who were eager to learn Islam as compared to the Makkan Quarish who used to persecute Muslims.
2. There was rapid spread of Islam after Hijra as opposed to earlier on.
3. After Hijra, Islam came to triumph over the pagan religions and was soon the religion for the whole of Arabian Peninsula and even expanded further.
4. Muslims became free from the torture and persecutions by the infidels of Makkah.
5. The first mosque "Masjidul Quba" was constructed and Muslims could pray freely, and the prophet was able to preach freely.
6. The peaceful and conducive atmosphere of Madina allowed Muslims to trade and expand the commercial transaction, and thus boosted the Muslims' economy.
7. Muslims were able organize army to fight in defense of their religion and won in most of the battles because of the strength they built after travelling to Madina.
8. Hijra marks the beginning of the Islamic Calendar at the time of Umar bin Khattab
9. Muslims got a city of their own and changed the name Yathrib to Madina.

Importance of Hijra in the history of Islam

The following are importance of Muslims Migration to Madina:

1. It led rapid spread of Islam outside Makka since the Muslims were no longer fearing Quraish attacks.
2. Islam came to triumph over the pagan religion and was soon considered the religion for the entire Arabian Peninsula.
3. Muslims were living in peace and could therefore conduct their affairs without interference. This resulted in expansion of trade and consequently stabilizing their economy.
4. Due to the prevailing peace, the prophet was able to organize the Muslim army in readiness for the defense of the religion.
5. The first mosque (Masjidul Quba) was constructed and thus the Muslims were able to freely worship.
6. The prophet got ample time to teach the new Muslim community Islamic laws and regulations to guide the affairs of the Muslim state.
7. The prophet and the Muslims got a city of their own and changed the name Yathrib to Madina.
8. The year of Hijra i.e. 622 A.D marked the beginning of the Islamic calendar.

Contributions of Ansar towards development of Islam

The following are some of the contributions made by Ansar towards the development of Islam

- a) They participated together with muhajirun in the propagation and spreading of Islam.
- b) They gave their land Yathrib to the prophet and Muslims to stay peaceful.
- c) They helped the muhajirun to start businesses so as to earn a living.
- d) The Ansar participated in fighting in jihad to protect the prophet, Muslims and madina at large.
- e) They warmly welcomed the prophet in their land where he was able to preach Islam freely.

- f) Ansar and muhajirun accepted the prophet as their spiritual and political leader.
- g) They even changed the name of yathrib to Madinatul-Nabiy, symbolizing the base and city of the prophet.
- h) Ansar offered muhajirun and prophet with basic needs including shelter, food, water and clothes.

Contributions of Muhajirun towards development of Islam

The following are some of the contributions made by Ansar towards the development of Islam:

1. The muhajirun were the emigrants who migrated from makkah to madina with the prophet. They willingly converted to Islam.
2. They persevered the persecution and suffering from the Qureysh of Makkah and they never wavered in their belief.
3. They greatly sacrificed by leaving their belongings, wealth as well as relatives in Makkah so as to migrate to Madina with prophet Mohammed (p.b.u.h) to ensure the continuity of islam.
4. They contributed all what they had generously to the cause of Islam. For example Abubakar used all of his wealth for the preparation of Muslims army.
5. The muhajirun went to great lengths to protect the prophet and Islam. That is, they participated in battles in defence of Islam.
6. The muhajirun established a brotherhood with the Ansar and worked together for the cause of Islam.
7. The muhajirun joined hands with the Ansar to propagate Islam as a united front.
8. Muhajirun supported and accepted the prophet as their spiritual, social, and political leader thus enabling him to carry on with his mission.
9. They remained steadfast in their faith in Islam and support for the prophet amidst many challenges facing them in madina.

The Battle of BADR (2A.H/624 C.E) 17th Ramadhan

a). Causes of the battle of badr

Reasons that made the Quraish to fight in the battle of Badr

- a) The Quarish were still displeased because the Muslims had escaped from them.
- b) Islam challenged the old religion of the Quarish so the Makkans did not like the spread of the new faith. Thus, they saw Islam as a threat to their religion and status.
- c) Qureysh lost a number of their relatives who migrated to madina and therefore, they wanted them back to their field.
- d) The Quarish feared that Muslims would block their caravans to the North.
- e) Qureysh had a plan to extinct Islam completely since its flourishing made them uncomfortable.
- f) Confrontation between the Makkans and the Muslims who had been sent to defend the caravan.
- g) The Makkans were jealous of the conversion of prominent people like Hamza and Umar bin Khattab to Islam.

Reasons that made Muslims to fight in the battle of Badr

- a. Assert their might and instill fear among the Quarish who had always seen them as weak. Thus, to earn back their respect and be left in peace in Madina.
- b. Compensate for the loss the Muslims had gone through while they were in Makka.
- c. Cut off the access of the Quraish traders and the main economic route of Qureysh to Syria.

b). Description of the Events of the Battle of Badr

In the year 624 C.E the prophet was informed of a large caravan belonging to Quraish led by Abu Sufyan that was travelling from Sham (Syria) with worthy goods and was to pass through Madina.

The prophet thus led to attack the caravan in revenge of what the Quraish had done to them. The prophet left Abdullah Ibu Umami-Makhtum and Lubaba Bin Abdumundhir to take care of the Muslim affairs in Madina.

The Muslim did not manage to intercept the caravan because the news of the Muslims plan had reached Abu Sufyan who managed to use a different route. He even informed the Quraish through a letter that he had managed to escape using the sea route but Abu Jahal insisted by saying that the Arabs should see, hear and understand that we are powerful people. The Quraish had set out more than 1000 people with 750 camels, 100 horses, 600 of the men were wearing iron armours. Muslim army had only 313 men armed with swords, 76 camels, and two horses.

The tribes of Bani Adiy and Ibn Zuhra after learning that their trade caravans were safe, they did not participate in this battle. The prophet sent Ali Bin Talib, Zubeir Bin Awwam and Saad Abi Waqqas to the wells of Badr to find out about the Quraish army.

This was a very strong army but the Muslims had to go for war. Habbab Bin Mundhir suggested that they should camp at the water source to deny the Quraish access. When the Quraish reached Badr, they rushed for water but the Muslims stopped them. The prophet allowed them access to the water, a move which touched Hakim Bin Hazath who suggested to Utba Bin Rabi'a to give up the battle. However, Abu Jahal opposed him.

Traditionally the Arab battles used to start with a combat between a few pairs were appointed from the two armies before the main battle; this is referred to as a duel. In this battle it involved Hamza Bin Abdul Muttalib, Ali Bin Abu Talib and Ubeid Bin Harith from the Muslim's side, against Utba bin Rabi'a, his brother Shayba bin Rabi'a and Utba's son al Walid from the Quraish. Shayba was defeated and killed by Hamza; Walid was also killed by Ali. Ubeid and Utba drew each dealt a death blow to the other but Ubeid died on the way back while Utba died on the spot.

As the Quraish army was advancing Prophet raised his hands and prayed to Allah (S.W.T) and said, "O Allah! Should this group (of Muslims) be defeated

today, you will no longer be worshipped.” As a result of this dua, Allah sent angels to assist the Muslims.

The Quraish saw the number of Muslims increasing and they started retreating. The Muslims fought with courage and emerged victorious in this battle. The Muslims considered their victory as having come from Allah.

By the end of the battle, 70 enemies were killed and 70 others taken as captives. Only 14 Muslims were killed. The relatives of the 70 captives were told to pay a ransom or the captives should teach Muslims how to read and write in order to get their freedom.

c). Effects of the battle of Badr on the prophet’s mission and development of Islam

The following are some of effect of the Battle the Badr on the Prophet mission as well as towards the development of Islam:

- i. The defeat of non-Muslims by Muslims strengthened the confidence of Muslims in Muhammad a prophet of Allah.
- ii. The seeing of the Angels fighting for true religion of Islam strengthened the Muslim’s faith in Allah and in Islam.
- iii. Muslims considered the victory over non-Muslims a victory from as a favour from Allah.
- iv. The death of the strong leaders of Qureysh such as Sheyba, Utba and Walid lowered the Qureysh resistance and thus security of Muslims was assured.
- v. The victory was a symbol of defeat of falsehood and victory of truth/ victory of truth over falsehood.
- vi. The victory strengthened the prophet’s position as an efficient and able religious and political leader.
- vii. The Prophet gained more followers from those who were on the periphery as the victory was an assurance that Muhammad was indeed Allah’s prophet.
- viii. The victory of Muslims was very essential to the future of Islam.

- ix. The victory limited plots and conspiracies against the Muslims from the internal front.
- x. It gave the oppressed Muslims in Makka hope and confidence of freedom.
- xi. The victory gave Muslims confidence and courage to engage in future battles.
- xii. Muslims gathered a lot of war spoils and ransoms from the captives and that their financial and economic status of Muslims.
- xiii. Muslims got educated by the captives of war and that boosted their literacy.

d). Importance of the Battle

The following are the effects of the battle of Badr on the Muslims:

- a. It dealt a big blow to the dignity and honor of the Quarish who had considered themselves superior for many years.
- b. It is considered as a symbol for success of the power of truth over falsehood.
- c. The assistance that Muslims got from Allah (S.W.T) strengthened their faith.
- d. The victory of the Muslims gave assured continuity to Islam which would have come to an end had they been defeated.
- e. The love of the Muslims for the prophet increased.
- f. The victory built confidence among Muslims and therefore, become more warriors to defend the religion of Allah.
- g. The prophet's position as a spiritual and a state leader was confirmed by the Muslims victory.
- h. It strengthened the spirit and moral of the prophet to continue with his mission of preaching Islam.

e). Reasons for the Muslims victory

- They had complete faith and confidence in Allah without looking the number of fighters and the quality of preparations.
- Unity of opinion within them through consultation. The prophet would ask for advice from the Muslim army before they decided on any matter, and he physically involved himself for fighting.
- They showed obedience, love and respect to the Prophet as their leader.

- Muslims love for the hereafter gave them courage to keep fighting, since they knew of Allah (SWT) promise for those who fight for His course.
- The Muslim army was suited in opinion and ideas in fighting the Qureysh, for example the guarding of water access.
- They were courageous, determined and zealous to win over the Quraish.
- Muslims were fighting for a proper reason and proper principle that to ensure that the truth triumphs over falsehood.

The battle of Uhud: (3 A.H/625 C.E)

a). The causes of the battle of Uhud

The Quraish advanced towards the Muslims in this battle due to the following reasons;

1. They wanted to revenge against the Muslims after a humiliating defeat at the battle Badr.
2. The Quarish wanted to re-establish their supremacy among the Arabs which they had lost during the battle of Badr.
3. They wanted to kill the prophet and bring Islam to an end before it was too late.
4. The Quarish wanted to guarantee the safety of its caravan route to Syria which had been the main cause for the battle of Uhud.

b). description of the Events of the battle of Uhud

Abbas, the prophet's uncle informed him of the plan by the Quarish to attack the Muslims. The prophet preferred to remain in Madina to wait for the Quarish to attack but after consultation with the majority. Force of 1000 men set out for the battle. The Quarish had gathered 3000 men, well equipped and better trained than their first army. This army was being led by Abu Sufian. They also brought several women to cheer them as they fought.

Just before the battle began, Abdullah bin Ubayy the leaders of the hypocrites pulled out with an army of 300 men and returned to Madina in the pretence of

protecting Madina from within. As usual, the battle began with single combats who were involved then the general attack developed.

The prophet placed 50 archers to protect the entrance into the hill with clear instructions not to leave for whichever the outcome of the battle would be.

When the Quraish were being defeated, they started running away leaving their booty behind, the Muslims soldiers became greedy of the booty and they left the entrance unguarded and went for the left booty.

Khalid bin Walid, the commander of the Quarish army saw the unguarded passage and instructed a section of the enemy to make a surprise attack from behind the hill of Uhud. This sudden attack caused confusion among the Muslims such that they thought the prophet had died until when he shouted, "I am Mohammed Bin Abdullah. I am the messenger of Allah. I have come with the truth." These words gave courage to the companions who started fighting again. Sayyiduna Abu-Bakr and Ali ran to the prophet and protected him from being killed. He was hit on the face by falling rocks and spears and he lost two teeth.

When the Muslims turned the tide of the battle, the Quarish started fleeing out of fear of defeat. The Muslims suffered a great loss in this battle. Seventy Muslims lost their lives among them Hamza the uncle of the prophet. His body was mutilated and Hind the wife of Abusufian ate his liver. Only 22 Quarish were killed.

c). Effects (results/impacts) of the battle of Uhud

The following are the effects of the battle of Uhud to the development of Islam:

1. It awakened the believers to their responsibility as protectors of their divine mission
2. It explains the status of the prophet as the believed messenger of Allah and the love and mercy Allah had towards the Muslims.
3. Ubay bin Khalaf, one of the four people who planned to kill the prophet was eventually killed by the prophet himself.
4. The Muslims collected a lot of war spoils (booty).

5. The Makkans regarded it as their first defeat over the Muslims.
6. Some of the prominent Muslims lost their lives. That's 70 Muslims were killed, Hamza being one of them.
7. The body of sayyidna Hamza (R.A) was mutilated by Wahshy under the Hindu's order.
8. The Makkans failed to achieve their main objective of the war, which was capturing and killing the Prophet Muhammed (P.B.U.H).
9. The prophet was instructed by Allah not to revenge for the death of his uncle Hamza (R.A)
10. It clearly differentiated the hypocrites like, Abdullah Ibn Ubayy from the true Muslims.

d). Lessons that Muslims learn from the battle of Uhud

The following are the lessons that Muslims can learn from the battle of Uhud:

- a) Muslims learnt that Allah doesn't grant victory without a proper cause.
- b) Muslims learnt the importance of consultation.
- c) It teaches leaders to accept the opinion of the majority.
- d) Women are allowed to participate in battles as long as their presence doesn't cause an alarm. For instance, fourteen women worked as first aiders, one of them being Ummu Ammarah who actually fought and was badly injured while protecting the prophet.
- e) It showed the significance of the Muslims to be obedient and follow their leaders' commands i.e. the archers left the entrance unguarded disregarding the prophet's not to leave the passage.
- f) The Muslims learnt that they shouldn't be greedy for wealth
- g) They learnt that victory and defeat are in the hands of Allah
- h) They learnt never to under estimate an enemy.
- i) Muslims learnt to be patient and a verse was revealed telling the prophet to show patience to the martyrs of his uncle Hamza.
- j) It taught Muslims to bear hardships in their mission and be ready to defend Islam at any cost.

The Battle of Khandaq (The Trench/AI Ahzab (tribes) 5 A.H (627 C.E)

a). The Causes of the battle of Trench

The following are the causes of the battle of khandaq:

1. The Jews had expected a prophet who would give them dominion and wealth, not one who would equate them to the Arabs.
2. The failure of the Jews to convince the prophet and his followers to follow them so as to fulfill their own mission.
3. The defeat of the Muslims at uhud lowered their status and thus every tribe thought that it was easier to fight them.
4. The Muslims wanted to protect their city thus they had to fight from within and thus they dug the trench.

b). Description of the Battle of Trench

This battle was planned by the Jewish tribes together with the Makkans. The defeat of the Muslims at Uhud had lowered their prestige with the Arab tribes. Some tribes which previously supported Muslims had started drifting towards the Quarish. They even started attacking the different small Muslim groups.

The Jews, despite the treaty (Madina Constitution) with the Muslims were still very bitter and showed it openly. They had expected a prophet who would give them dominion and wealth, not one who would equate them to the Arabs. When they learnt that they could not use the prophet for their own ends, they tried to shake his mission and seduce his followers. They then joined forces with the Makkans and broke the treaty. The prophet had thus to take action and he expelled the two Jewish tribes; Banu Nadhir and Banu Qaynuqa from Madina. A grand plan was now hatched to finish the Muslims. The Jews and Makkans incited all the tribes to raise arms against the Muslims in Madina. They also

joined forces with the Jews of Oasis Khaybar and Banu Quraizah and had gathered an army of 24,000 men, led by Abu Sufyan.

The Muslims could not be able to fight such a big army in the open field. The prophet therefore gathered the Madinans to discuss the best strategy of overcoming the enemy. The out-numbered Muslims opted to engage in a defensive battle by digging deep trenches to act as a barrier along the northern front. This suggestion was introduced by Salman al Farsy, a Persian.

Every capable Muslim in Madina including the prophet himself contributed to the digging of large and deep trench in six days. It was dug on the northern side only to obstruct any entry into the city. The other parts of Madina were surrounded by Rocky Mountains and trees, impenetrable to large armies. Muslims established their headquarters at the hillock of Sala' a position which would give them an advantage in case the enemy crossed the trench. The final army that would defend the city from the invasion consisted of 3,000 men, and included all inhabitants of Madina over the age of 15, except the Banu Qurayz who had supplied the Muslims with some instruments for digging the trench.

When the attacking army reached Madina, they found the 15-inch ditch obstructing. They made several attempts to cross but they could not and thus they decided to lay a siege for about 27 days. At last continuous failure and increasing difficulties like lack of food, created distrust among the allies. On the 27th day of the siege, a terrible cyclone with heavy rains created havoc in the enemy. They decided to raise the siege and return to their homes.

c). Results of the battle of Trench

The following are the effects of the battle of Trench:

1. Muslims became victorious over the Quraish in this battle.
2. Islam established itself as the absolute master of Madina.
3. Muslims were able to take full control of Madina without interference from the Makkans

4. It gave more prestige to the prophet and the Muslims making the Arab tribes to have an admiration of Islam.
5. Swafiyyah, the daughter of the Jewish chief (a tribe which had bitterly opposed the Muslims) was married by the prophet (P.B.U.H) after this battle thus decreasing the differences between the Jews and the Muslims.
6. It showed that leaders should always be role models as the prophet himself involved in the digging of the trench.
7. The power of Munafiqun was finally broken and the Arabs all over the provinces started admiring the Muslims.
8. It marked the end of the major astute by the Qureysh to the Muslims.

d). Lessons that Muslims can learn from the battle of Trench

The following are lessons that Muslims can learn from the battle of khandaq:

- a) The victory comes from Allah regardless of the number and material strengths of the enemies of the Muslims.
- b) Reliance on Allah (tawakul) must be preceded by the necessary human efforts or preparation. E.g the digging of the trench prior to the approach of the makkan army.
- c) There is no harm for a Muslim leader to accept wise counsel from among the rest of the Muslims. For example, the idea of digging a trench was initiated by salman al-farsy.
- d) Leadership demands that the leader must lead from the front. For instance, the prophet took active role in the preparation for this battle as he was personally involved in the digging of the trench.
- e) Muslims affairs require that they are decided through mutual consultations (shura). The decision not to go for an open battle was arrived at through mutual consultation among the prophet and his companions.
- f) Seeking the pleasure of Allah should be a topmost motivating factor or drive in anything a Muslim undertakes. This is well illustrated in the individual combat between Ali bin Abi-Talib and Amr bin Abdul-Wudd.

- g) The leader should motivate his followers using different approaches or methods in the process of accomplishing a task. For example, the prophet allowed his companions to sing songs/poems as a way of energizing them in this battle.
- h) Matters reported to a leader must be investigated first before further action can be taken. For instance, when banu khuraiza betrayed the alliance they had with the prophet, the latter sent two companions to confirm the validity of the report.
- i) Taking necessary precaution by a leader to minimize loss or injury. For example, the prophet instructed women and children to seek protection in fortified castles and houses so as to prevent the enemy force from capturing them.

The Treaty of Hudaibiyah (6th Dhul Qad 6 A.H/628 C.E)

a). Description of the Treaty of Hudaibiyah

The following year after the battle of Khandaq, the prophet together with 1400 Muslims left Madina for Makka to perform Umra (lesser pilgrimage). Muslims were instructed by the prophet not to carry any weapons except swords since it was purely a religious journey.

They camped at the valley of Hudaibiyah, a few miles away from Makka and sent word to Makka that they had come for Umra and not to wage war. The first messenger Kharash bin Umayya was arrested immediately but later released; his camel's legs were chopped off. Uthman was sent as a second emissary but he was locked up in a room full of smoke for three days. Due to this, a battle almost started between the two but was suspended when Uthman was released unharmed.

At night, the Makkans used to sneak into the Muslims army to spy but they learnt that the Muslims were carrying out their activities very peacefully. This finally convinced the Quraish leaders that the Muslims had not come for war and they

agreed to send representative led by Suhali Ibn Amir to sign a truce of Hudaibiyyah with the Muslims.

Major terms of the treaty of Hudaibiyah

In the truce were the following terms which were agreed upon:

1. Peace between Muslims and Makkans was to last for a period of ten years. That is, there should be no hostilities between the Muslims and Makkans for ten years.
2. The prophet and the Muslims were to return to Madina that year without performing pilgrimage. But they would be allowed to proceed to Makkah in the following year.
3. Makkan Muslims who left their people without permission were to be returned to Makka and never be allowed to stay in Madina while Muslims who escaped from Madina to Makka would be welcomed and never returned to the Muslims.
4. No arms apart from swords would be carried by the Muslims when they go to Makka the following year
5. Any Arab tribe was free to befriend itself with the Muslims or pagan Quarish.
6. None of the terms would be changed for the next ten years.

Most of the terms of the truce were friendly to the Quarish and there was a general dissatisfaction among the Muslims until when Allah (S.W.T) revealed Qur'an to please them for the signing of the Manifest Victory of Hudaibiyah Treaty.

b). The importance of the Treaty of Hudaibiyah

The following are the reasons as to why the Treaty of Hudaibiya is considered as a manifest victory to the Muslims:

1. Muslims got a break of rest from the Makkan attacks.
2. Muslims were able to mix freely with any tribe they wanted.

3. There were many Makkans who got a closer view of Islam through the interaction and were able to embrace Islam e.g. Khalidbin Walid, Suhail bin Amir, Amr binal'As.
4. This was an indication that the Qureysh had recognized the Muslims as a community.
5. It showed that the prophet was a great leader.
6. The Prophet was able to send teachers to other parts of Arabia, which facilitated the spread of Islam.
7. The prophet had enough time to concentrate on his divine mission because there was peace and tranquility.
8. It assured safe access of the Muslims to Makka their holy city the following year.
9. It made the Makkan Quarish recognize Islam as an equal power with them, or they were weaker as they withdrew from the war arena.

Lessons from the treaty of Hudaibiyah

The truce of Hudaibiya has the following teachings to the Muslims:

1. Allah (S.W.T) is always on the side of those who are sincere.
2. Muslims should always have faith in Allah (S.W.T).
3. Victory always comes from Allah (S.W.T) especially to those who are pious and determined.
4. Muslims should always aspire to spread peace despite intimidation
5. Muslims should be patient at all times and in all situations.
6. Muslims can't enter into agreement with non-Muslims for sake of peace
7. The prophet was a recognized, wise and an able leader
8. Forgiveness should be fostered in the hearts of Muslims.

The Prophet's Invitation of Foreign Rulers to Islam

a). Description of the Prophet's Invitation of Foreign Rulers to Islam

With peace having been established in Arabia after signing the treaty of Hudaibiyya, the prophet had to concentrate more on his divine mission. He started by sending envoys to the following areas:

a) **Abyssinia**

The prophet sent Amr bin Umayyah Ad-Damri to the Negus of Abyssinia by the name Ashamah ibn Abjar. This delegation was warmly received and treated well. The king embraced Islam secretly since Abyssinia was a Christian country. When this Negus later died in Rajab 9 A.H the prophet announced his death and observed the funeral prayer in absentia for him. He was succeeded by another King to whom the prophet sent a letter but however it is not confirmed as to whether he accepted Islam or not.

b) **Persia**

Abdallah Ibn Hudhaifa was sent with a letter to Perevez the emperor of Persia inviting him to Islam. The king was arrogant and proud and after reading it he got infuriated and mistreated the envoy. He thought that the language in the letter was too harsh for an emperor and also the prophet's name should not have appeared above his. He therefore, tore the letter into pieces. He then sent his men to arrest the prophet and bring him to his palace. When the envoy reported back to the prophet, he prayed for the Persian Empire to disintegrate. No sooner had the Persia emperor's envoy reached Madina than the Prophet (P.B.U.H) received divine inspiration that Perevez had died. His successor was unable to maintain the unity in the emperor leading to its complete disintegration.

c) **Roman Empire**

Dihya bin Khalifa al-Kalbi was sent to king Heraclius of Byzantine. He welcomed him well, read the letter but did not embrace Islam, however he send them with many presents to take to the prophet. The tribe of Judham intercepted the convoy at a place called Husma and robbed them. When the prophet heard of this, he dispersed an army and inflicted heavy losses on those people. And ordered that all the captives and spoils of war be returned.

d) **Egypt**

Hatib bin Abi Baltaah was sent to the king of Egypt (Muqawqis) called Juraij bin Matta. He read the letter and accepted the message though he was disappointed that the prophet did not come from Syria as it was expected. However, he sent presents two maids from noble Coptic families, Maria, and Syrin; clothing, and steed for riding on but he did not accept Islam. The prophet married Maria who bore him Ibrahim while Syrin was married to Hassan bin Thabit al-Ansaari.

Lessons Muslims learn from the prophet's invitations of foreign rulers to Islam

The following are the lessons that Muslims can learn from the prophet's invitations of foreign rulers to Islam:

- Islam is the right religion and it has been meant for all nations in the universe. Thus the prophet had to send people too far as Roman, Egypt, Abyssinia, and Persia.
- Muslims have to honour the invitations of others, as the way the King of Egypt Muqawqis and Abyssinia An-Najash did to the message and emersaries of the prophet.
- It is a duty of every Muslim to spread Islam disregarding of all the difficulties as the way the companions of the Prophet Amr bin Umayyah Ad-Damri, Abdallah Ibn Hudhaifa, Dihya bin Khalifa al-Kalbi and Hatib bin Abi Baltaah had to travel miles through the desert.
- Islam promotes religious tolerance. The King of Egypt sent the prophet Lady Maria al-Kibtwiya who married him, and Syrin who married to Hassan bin Thabit Al-Ansari
- Muslims have to listen to their leaders for they shall succeed, but ignoring to their orders can lead to miseries to the society. For instance, Perevez the emperor of Persia died and his community disintergrated for they disobeyed the prophet.

The fall of Khaybar (7 A.H)

Description of the battle of Khaybar

Khaybar was a strong fold of the two Jewish tribes of Banu Nadhir and Banu Qainuqa. It is about 200 miles from Madina. These Jews with the help of neighboring Arab tribes were planning to attack Madina. They had joined forces with the Bedouins of Ghatafah.

The prophet learned of their plot and gathered 1,400 men including 200 horse men. When the Muslims reached Khaibar and saw their opponents, the prophet prayed, "O Allah, we wish prosperity and we seek your refuge from evils there from."

The Muslims stopped at place 150 miles in the valley of Al-Raji to prevent the men of Khaibar from reinforcing the Jews. There were eight fortresses at Khaibar all garrisoned with armed men. They included; the fortresses of Na'im, Ubai, An-Nizar, AZ-Zubair, As-Sa'b bin Mu'ath, Al Watih, As- Sulalim and Al-Qamus.

A fierce fight took place around these fortresses and in a few days the Muslims had captured all of them. This was after a siege of 20 days. The booty was shared among the victorious Muslims. The Jews were however allowed to retain their lands on condition that they would pay half of the produce to the Islamic state. The prophet then married Swafiyyah a daughter of a leading Jewish chief in order to strengthen the friendship with the Jews.

The conquest of Makka (20th Ramadhan5.A.H)

a). Description of the fath-makkah (conquest of Makkah)

The terms of the treaty of Hudaibiyah had given freedom of association to both Muslims and the Quraish. The Muslims befriended the Banu-Khuza'ah while the Quraish allied with the Banu-Bakr. These two tribes had been enemy since the Pre-Islamic time but now they were to respect the terms of the treaty of Hudaibiyah and stop attacking each other.

Banu-Bakr attacked the tribe of Banu-Khuza'ah at a place called Al-Wateer. The Quraish supported the tribe of Banu-Bakr with men and arms. They attacked

the Banu-Khuza'ah at night who had to take refuge in the Holy sanctuary. This event led to the aggrieved Banu-Khuza'ah to seek for justice from the Muslims. As a result, the prophet laid down three conditions for the Quraish:

- i. To pay blood money (dia) for the victims of Banu-Khuza'ah.
- ii. To end their friendship with Banu-Bakr.
- iii. To consider the truce of Hudaibiyah to have been nullified.

Out of the three conditions, the Quraish accepted the cancellation of the treaty of Hudaibiyah.

The prophet then gathered 10,000 armed men and headed for Makkah. As they were advancing towards Makka, more and more tribes joined them on the way. At Juufa, Al Abnas bin Abdul Mutwalib came to join them. The army marched and camped at Marr Al-Zahran.

When Makkans heard of the news, they sent Abusufian to spy on the Muslim's camp. He was however detected by Abbas the uncle of the prophet and Muslim guards presented him to the prophet. The prophet did not punish him but made him stand on a high ground to see the spectacle of the Muslim army marching towards Makkah.

The prophet divided his forces into different groups with each having its leader. Abu ubaida bin jarrah led the Muhajirun accompanied by the prophet himself. Zubeir Bin Awwam was on the left moving in a parallel column. The western entrance of the city was controlled by Saad Bin Ubaid while Khalid Bin Walid with the Bedouin contingent was to circle the whole city on the west and enter it from the south.

The uncle of the prophet Abass, who had embraced Islam, was escorting Abusufyan. He advised him to embrace Islam which he did. Abusufyan had wanted negotiations but the Muslim army refused and entered Makkah.

The prophet instructed them not to shed any blood. In order to realize this goal, and conquer Makka peacefully, he made the following announcement; "Those who shelter in the kaaba are safe, those who shelter in Abu Sufyan's house are safe and those who stay indoors in their own houses are safe."

Despite the peaceful entry of Muslims into Makka, a group of Makkans rushed and attacked the Muslim group under Khalid bin Walid. As a result, two Muslims and twelve non-believers were killed.

The prophet then entered the Kaaba and cast down all the 360 idols in and around the kaabah.

A green flag was hoisted on the Kaaba and Bilal bin Rabah then made the Adhan and the prophet led a **thanks-giving prayer** (Swalatul-Shukr). The prophet then addressed a huge gathering at the hill of swafa and gave a sermon to all the Makkans to swear loyalty to Islam. Men and women came to accept Islam. Hind, the wife of Abu Jahal was among the women. The prophet forgave her. He also forgave Ikrimah Bin Abu Jahal who also accepted Islam. The prophet remained in Makkah for 15 days. After the conquest of Makka the prophet organized his troupes to go and attack the Roman Empire at Tabuk and the Banu-Khawazin and Banu-Thaqif.

b). Significance of the conquest of Makkah

The following are the importance of the conquest of Makkah:

1. It showed the purity of the Kaaba as the house of Allah and a place from polytheism.
2. Victory meant the supremacy of the Great Lord rather than ambition for power. This is why the prophet first thanked Allah and then purified the Kaaba.
3. By the Prophets act of forgiveness, he was laying emphasis on the noble Islamic principle of brotherhood and peace.
4. Many Makkans embraced Islam and even women pledged to worship non but Allah and to lead a clean life.
5. It singles out the prophet's unique character of patience and wisdom.

c). Results of the conquest of Makkah

The results of the conquest of Makkah are as follows:

- The prophet proved his mercy and his unique character through forgiving all people of his audience.
- All the 360 idols that were in and around the Kaabah were crushed and therefore led to the end of polytheism in Mecca.
- The Adhaan was recited in the Kaabah by Bilaal as its first time.
- The Muslims got a chance to perform thanks-giving prayers in the Kaabah.
- The prophet was able to raise an army that could fight Hawzin and Thaqif tribe until they join Islam.
- It led to the restoration of peace and security to all people in Makkah and its visitors.

d). Lessons that Muslims learn from the conquest of Makkah in 630 A.D

The following are some of the Lessons Muslims learn from the conquest of Makka

- i. Muslims should honor agreements and treaties. As a result of Quraish going the treaty of Hudaibiya, the prophet invaded them and Allah gave him victory over them.
- ii. Good and proper planning in any task which one does. The Prophet (p.b.u.h) planned in details for the conquest of Makka.
- iii. Muslims should exercise forgiveness. The Prophets (s.a.w) forgave / pardoned all those who had wronged him during the conquest of Makka, the Prophet (s.a.w) not force anyone to convert to Islam.
- iv. All Muslims are equal regardless of race or background. Bilal was allowed to climb over the Kaaba and say the adhan in the presence of the notable Quraish.
- v. Muslims should exercise humility. The prophet (p.b.u.h) humbled himself by thanking Allah through prayers attributed the victory to Allah.
- vi. Muslims should exercise patience because patience pays. The prophet (s.a.w) waited for 21 years to conquer Makka.
- vii. Virtues of honesty, trustworthiness and openness are encouraged in Islam because the Prophet (s.a.w) borrowed the keys to the Kaaba from Uthman

Ibn Abi Talha and returned them after performing prayers in the Kaaba yet he could have kept them since he was the prophet.

- viii. Muslims should stand firm and defend their faith whenever their rights are violated.
- ix. Victory from Allah is for believers and it can come in different ways.
- x. Muslims should always avail themselves when called upon on matters concerning Islam.
- xi. Spread of Islam should be through peaceful means e.g. violence was not a way of spreading Islam during the prophet's time, there was no bloodshed during the conquest of Makka.

The Battle of Hunain

a). Description of the Battle of Hunain

The conquest of Makka triggered mass conversion of Arabs to Islam in many parts of the Arabian Peninsula. Although a large number of Makkans and neighboring tribes embraced Islam, some only accepted Mohammed as a ruler of Arabia but didn't believe in his prophet hood. Among the tribes that were opposing the Muslims included: Khawazin, Thaqif, Jusham, Saad Bin Bakr and Bani-Hilal.

The prophet was informed that the tribes of Khawazin and Thaqif were preparing to fight the Muslims. The prophet at once proceeded towards them with an army of 12,000 men including recently converted Muslims and about 2000 non-Muslim of Makka who had accompanied them as allies. The enemies were 4000. The Muslims were over confident because this was the biggest army they had ever raised.

The battle took place in the field of Hunain on Saturday 19th of Shawwal about nineteen days after the conquest of Makka. The enemy marched at night towards the Muslim army under their leader Malik bin Auf and strategically hid in the valley. The next day in the morning, the prophet was organizing his forces for the battle not knowing that the enemies' troupes were hiding in the nearby

valley. The enemy then launched a surprised attack which disorganized the Muslim who scattered in all directions looking for safety passing the prophet unaware.

Abass ibn Abdul Mutwilib shouted loudly unto the Muslims. "O Ansaar, O Muhajirun O men who pledge their allegiance under the tree, where are you going? The messenger of Allah is here, come back to him." The Muslims were gripped with shame over their cowardly conduct since they had always pledged to die with the prophet. They came back shouting "At your command!" They launched a counter attack. Soon the enemy realized they would face complete defeat and they started fleeing leaving behind their children, women and property.

Even though the Muslims were victorious, they paid dearly a number of Muslims were wounded and twelve killed. The victory however, brought supremacy to the Muslims. The enemy ran and took refuge at the city of Thaqif the capital of the tribe. The Muslims decided to lay a siege on the city. When the help of Aws, the Muslims bombarded Taif, their Orchard were destroyed until the enemy sent an appeal to the prophet to stop the destruction upon which he temporarily withdrew the Muslim army.

The Muslims then went to share the booty of the Khawazin. Some of the enemies surrendered and embraced Islam. Those converts requested for the release of their women and children a request which was granted by the prophet. This gesture of mercy pleased them so much that more and more embraced Islam.

The prophet then sent the Khawazin to go and tell Malik bin Auf that if he converted to Islam, his family would be given back to him and an additional gift of 100 camels. He happily converted and the prophet fulfilled his promise to him.

In this battle, 6000 men were taken as captives. It so happened that Bani-sa'ad was among the prisoners. This was the tribe which had suckled the prophet, a woman who claimed to be Shima and had been a foster sister to the prophet 60

year ago reminded the prophet of the scar (white mark) he had caused her when she was carrying him on the back. This memory touched the prophet and he freed all the prisoners from Banu-Thaqif and Banu-Sa'ad. Later on, he released all the other prisoners the prophet then went back to Madina.

Similarities between the battle of Uhud and that of Hunain

The following are similarities between the battle of Uhud and battle of Hunain:

- a) In both battles the Muslims faced a period of defeat by a sudden attack by their opponents, before achieving their victory
- b) In both battles there were rumors that the prophet Muhammed (p.b.u.h) has been martyred and causing chaos among the Muslims
- c) Both battles were agitated by the eager to revenge by their enemies. That is, in battle of Uhud the Qureysh wanted to revenge due to their loss during the battle of Badr, while the Banu-Thaqif wanted to revenge after the Muslims have conquered Makkah
- d) In both battles the Muslims were fleeing from the battle fields, but were called back by the uncle of the prophet Abbas ibn Abdul-Mutwalib
- e) In both battles there were seventy unbelievers who were killed and some of them were captured

THE FAREWELL PILGRIMAGE (HIJATUL-WIDAA)

Description of the prophet's farewell pilgrimage

At the age of 63 years, the prophet (P.B.U.H) went to perform pilgrimage in 10 A.H. This is called Hijatul Widaa (The farewell pilgrimage). More than one hundred thousand Muslims came for Hajj on the 9th of Dhul Hijja at the valley of Arafat. This was to be the prophet's last pilgrimage. It was during this Hajj that Surah al-Nasr was revealed which was received as an announcement of the prophet's approaching death. After the pilgrimage, the prophet then made his farewell address.

The themes of the prophet's farewell speech

The following are some of the lessons that Muslims learn from the prophet's farewell speech:

1. The blood, property and honour of a Muslim was made sacred. Therefore, they should be protected.
2. Muslims learn that the property (wealth) entrusted to them is a trust and should be returned the rightful owner, the Al-Mighty Allah.
3. Equality of mankind was established. None is better than the others because of his tribe, race, language, skin color as well as ethnicity. But taqwa is the yardstick to measure one's goodness in front of Allah.
4. Islamic brotherhood was emphasized. That is, a Muslim is a brother to another Muslim.
5. Tawheed is the main theme which was highly stressed. None is expected to associate Allah with partners in His nature, power, attributes and work.
6. The rights and status of women were well explained and safeguarded.
7. Slaves are to be treated well. For instance, they should eat and clothe as their masters and mistress.
8. He encouraged Muslims to hold firm to the Qur'an and his sunnah, for they shall never go astray.
9. The concept of injustice was clearly put across. For instance, use of ribaa as a source of earning a living was highly condemned.
10. A
All the pre-Islamic customs and practices were revoked and Muslims were warned to practice them once more time.
11. T
The prophet emphasized the spread of his words and Islamic principles to those absent.
12. T
The husbands' rights to their wives, and those of their wives to their husbands were emphasized to be observed for the prosperity of the Muslim society.

13.

M

uslims were encouraged to obey and follow their leaders as long as they are on the obedience of their Lord, Allah.

14.

T

he muslims learn that this is the last ummah since there is no prophet will come after the prophet Muhammed (p.b.u.h).

Significance of the prophet's farewell speech

The following are the importance of the farewell speech of the prophet (p.b.u.h):

- a) It summarized the entire teachings of Islam
- b) It showed the prophet's concern for the welfare of man and peace of the world.
- c) Women got a unique position and their rights were emphasized.
- d) The illegal sources of earning were prohibited, such as usury was highly condemned.
- e) The status of slaves was raised and safeguarded. The slaves were emancipated and their rights were highly emphasized.
- f) All the sorts of discrimination basing on lines of race, tribe, socio-economic status, and ethnicity were banned. Taqwa was the criteria for measuring of righteousness.
- g) The need to hold the teachings of the holy Quran and Hadith was emphasized to avoid man from going astray.
- h) It pointed out the duties and responsibilities of every Muslim towards another Muslim.

Demise of the prophet (12th Rabiul-Awwal 11 A.H/632 C.E)

Description of the Last Days of the prophet Mohammed (p.b.u.h)

After the farewell address, the prophet returned to Madina at the end of the month of Dhul-Hijja. On Monday 12th Saffar the prophet felt a severe headache and his health started deteriorating. During this period of illness, he spent most of his time in the house of Lady Aisha. Occasionally, he would go out to meet the Muslims, advice them and ask for the congregation's forgiveness.

When his condition grew worse and he could not lead the Muslims in prayer, he requested Abubakar to take charge of the religious duties. On the last day of his life, the prophet could be heard saying, "With those on whom you have bestowed your grace, with the prophet and the truthful ones, the martyrs and the good doers. O Allah, forgive me and have mercy upon me and join me to the most exalted companionship on high." He repeated the last words three times.

All this time, Aisha (RAA) was sprinkling water on his forehead until when finally, the prophet passed on at the age of 63, on a Monday of 12th-Rabiul-Awwal. His body was washed and then a grave dug at the very place he had died and the prophet was buried.

ACHIEVEMENT OF THE PROPHET

The following are social achievements that made by the Prophet Mohammed:

- a)** He established solid brotherhood and equality of mankind: The Islamic brotherhood and equality of mankind is greatly emphasized by the prophet. All people are from Adam, and he is from sand.
- b)** He eliminated all sorts of racism: Islam discourages racism in all of its forms. It teaches that people are distinct just for the purpose of knowing each other, therefore, none is expected to be favored because of his or her origin.
- c)** He was able to eradicate and emancipate slavery: Islam teaches that slaves should be treated fairly and they should be honored. Their rights should be observed. More so, Islam discourages slavery but rather encourages that they should be given their freedom.
- d)** He improved the status of women: the status and the rights of women are highly elevated in Islam. Women are given rights to inheritance, education, marry whom they love, work and owning property and among others. Contrary to what was being done in the pre-Islamic era in Arabia.
- e)** He promoted religious Tolerance due to his superb character: Islam advocates for freedom of worship and religion. It discourages any form of religious intolerance and discrimination. None should be forced to observe any kind of religion unwillingly.
- f)** He managed to spread of Islam and advocate for the belief in one God: He managed to spread Islam in the Arabian Peninsula and area beyond such as Abyssinia, Rome and Persia. He built a very strong Islamic state.
- g)** He was able to end the age of ignorance: The prophet was sent during the time when people were living in barbarism and abomination. Whereby the weak were denied their rights, all sorts of evils were prevailing and polytheism was the deal of the day. But he enlightened his community and left in as righteous.

- h) He was recognized as a peacemaker: He was able to unite different tribes which were sword enemies to each other, such as khazraj and Aus of Madina. He established peace everywhere in Arabian Peninsula and areas beyond. Thus, he advocated and promoted peaceful co-existence of people of diverse tribes/ clans and nations.

Benefits of Brotherhood in Islam

The following are some of the benefits of brotherhood in Islams:

- i. Islamic brotherhood promotes and enhances peace and harmony.
- ii. It enhances economic development and prosperity as people share whatever they have to help one another to raise their living.
- iii. It contributes to religious development and growth. i.e people admire how muslims conduct and carry out their affairs as brothers.
- iv. Promotes social, political and intellectual tolerance.
- v. It promotes and enhances social equality among Muslims and removes all sorts of discrimination basing on race, tribe, ethnicity, skin color and family background.
- vi. Islamic brotherhood gives identity to the Muslims. Thus making them to refer to each other as brothers and sisters hence promoting a sense of belonging.

Characteristics of the prophet Mohammed (p.b.u.h)

The following are some importance characteristics of the prophet (P.B.U.H):

- Who was patient and did not display any sort of disappointment at any time.
- He always helped the needy, orphan and the weak people in the society.
- He was generous and kept nothing for himself.
- He was a sympathetic friend both indeed and in need.
- He had the best and simple habits. For example, consulting his companions on matters of general concern despite the fact he used to get a revelation.
- He assisted his wives in domestic works, therefore he showed a good example of a leader, a parent and a husband.
- He was truthful, trustworthy, frank and honest.
- He never allowed anybody to carry his belongings for him, but rather he did it himself.
- He loved children and cared for them. For example, one time he performed prayer while carrying a child.

Favors given to the prophet Mohammed (p.b.u.h)

Some of the favours given to the prophet Muhammed (P.B.U.H) are as follows:

- 1) He was given the gift of the perfect speech. That is Quran, and his natural eloquence.
- 2) The war spoils (boody) were made lawful to him.
- 3) The whole world was made a place of worship (masjid) to him and his ummah.
- 4) He was sent universally and thus it was his duty of carrying of the divine message to the world unlike other prophets who were sent to particular society.
- 5) The line of prophet hood ended with him.

- 6) He will have a chance to make shifaa in the Day of Judgment and all people will assemble after him.